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ANSARUDDIN

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Glimpses of US Ansar Delegation's Visit to UK
















ANSARUDDIN

بســــــم اللّٰہ الرّحمٰن الرّحیم

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

CONTENTS

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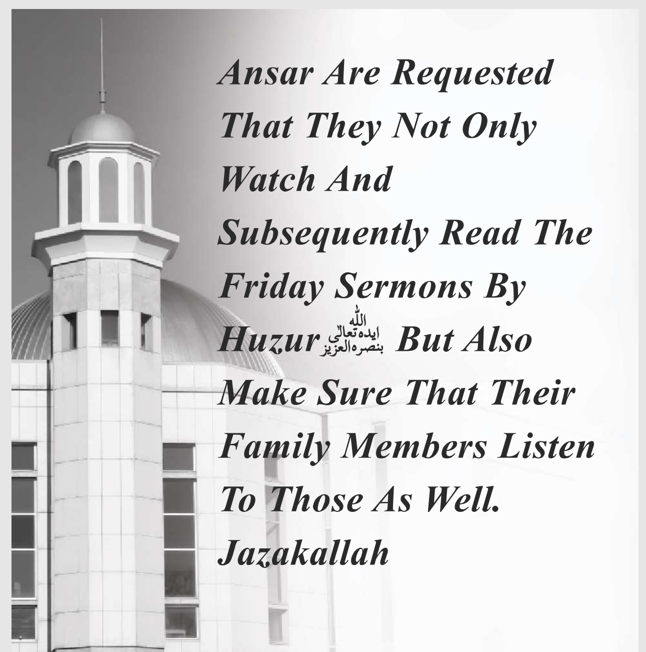
ANSARULLAH PLEDGE

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلى الله عليه وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.



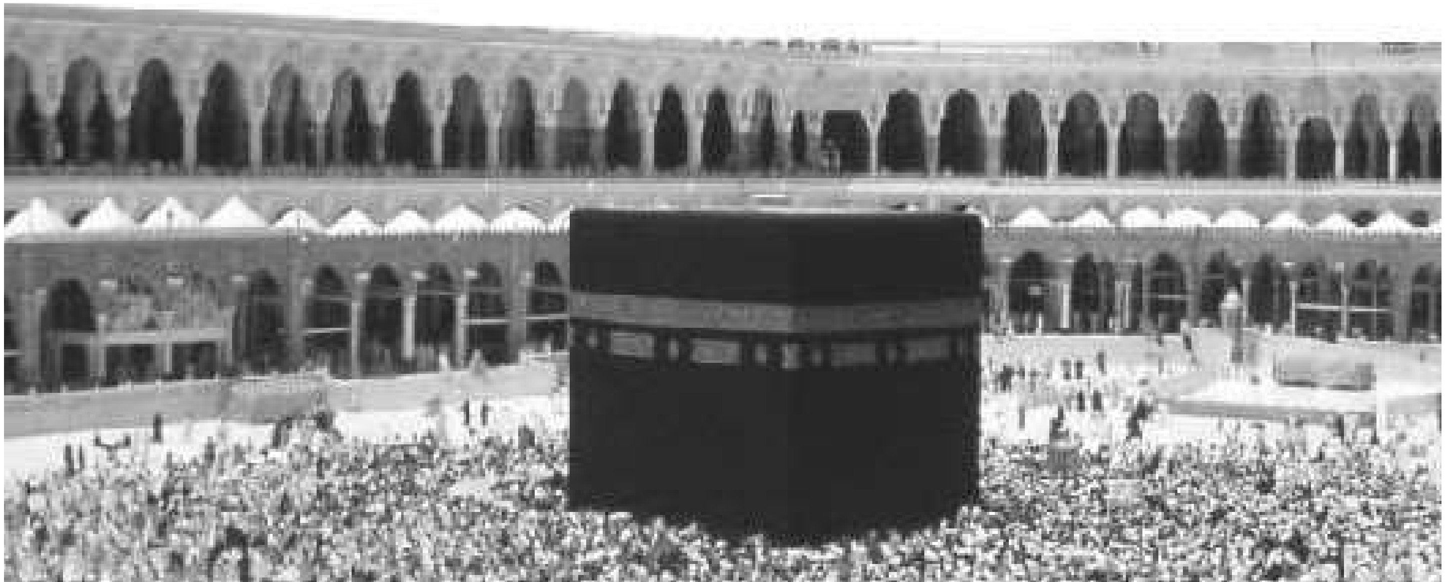
Dars-ul Qur'an

And We have sent thee not but as a mercy for the peoples. Say, Surely, it has been revealed to me that your God is but One God. Will you then submit? But if they turn back, say 'I have warned you all alike and I know not whether that which you are promised is near or distant.
(Al-Anbiya 108-110)

Commentary
The Holy Prophet was an embodiment of Divine mercy. He was mercy for his followers and a mercy for his opponents. He was a mercy for the unlettered Arabs whom he raised from the lowest depths of moral depravity to the highest pinnacles of spiritual eminence and he was a mercy for the coming generations inasmuch as he left in the Quran and his teachings and sure guidance for them. He was a mercy for the whole mankind as his message is not confined to any particular country or people while every other prophet before him was sent as a mercy for a particular people. Through him the nations of the world have been blessed as they were not blessed through any other Prophet. There could be no greater praise of the Holy Prophet than the one which God has bestowed upon him in the Quran in the words: "There has indeed come to you a Messenger from among yourselves; grievous to him is that you fall into trouble; he is ardently desirous of your welfare.; and to the believers he is particularly compassionate and merciful" *(9:128)*

The above verse *(9:128)* applies to both believes and disbelievers, the opening part of it applying to the later and the closing part to the former. To disbelievers the verse says; it grieves the Prophet to see you fall into trouble i.e. although you subjected the Prophet to all manner of persecution and privation, yet his heart is full of milk of human kindness that no amount of persecution on your part can make him bitter against you or make him wish you ill. He is so kind and sympathetic to you that he cannot bear to see you turn away from the path of righteousness and thus put yourselves in trouble. To believers the verse says: The prophet is compassionate and merciful i.e. he cheerfully shares with you your sorrows and afflictions. Moreover, like an affectionate father he treats you with kindness and mercy.

The attributes "compassionate and merciful" applied here to the Holy Prophet are also applied to God. As a matter of fact, the attributes of God are of two kinds those that make Him distinct from His creation like Rahman, which are never applied to anyone except God. Rahim, in which he resembles others; for mercy is an attribute which, may be shared, in however, meagre a degree, by others also.



Dars-ul-Hadith

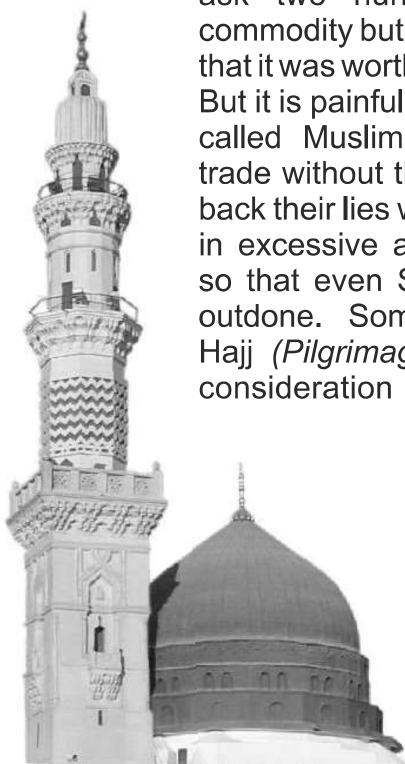
A CHEAT CANNOT BE CONSIDERED A TRUE MUSLIM

Narrated by Hadhrat Abū Hurairah, *may Allah be pleased with him:* Said the Prophet of Allāh *peace and blessings of Allāh be on him:* "Whoso cheats in business and in transactions, and is not at heart what he appears to be, is not of me." *(Muslim)*.

Explanatory Note

The Holy Prophet *peace and blessings of Allāh be on him* made this observation when, on inserting his hand in a heap of grain belonging to a grain merchant, he discovered that it was wet inside while, with a thick covering of dry grains on top, an attempt had been made to cover this defect.

At that time his face was suffused with anger and in extreme displeasure, he told the grain merchant that cheating was not permissible in Islam, and the Muslim who practiced deceit and wanted to sell rotten goods by making them up as good commodity, had no lot or part with him. He then commanded that if goods were defective in any way, their defect should be made public and then offered for sale so that the buyer may be able to evaluate them, keeping their defect in mind. The effect of this extremely forceful exhortation was evidenced sometime in the very charming difference of opinion that occurred among his companions, when, for instance, the vendor would ask two hundred coins for his commodity but the buyer would insist that it was worth three hundred coins. But it is painful to note that many so-called Muslims of today cheat in trade without the least scruples and back their lies with oaths and indulge in excessive adulteration, so much so that even Satan, perhaps, feels outdone. Some Muslims perform Hajj *(Pilgrimage)* also for the sole consideration of promoting their trade with their newly-won epithet of Hajj. I do not say that all of them are of this type. But when a substantial number of community is involved in moral degradation of this kind, the entire mass of its people cannot get away from the stigma of ill-repute. And, in any case, the true follower of our Holy Prophet *peace and blessings of Allāh be on him* is one who obeys his command, and shuns every form of deceit and fraud, as he cannot otherwise escape the operation of the warning, "that whoso cheats and commits fraud in trade and other transactions has nothing to do with me."



Narrated by Hadhrat Uqba *may Allah be pleased with him,* I offered the 'Asr prayer behind the Prophet *peace and blessings of Allāh be on him* at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet came back and found the people surprised at his haste and said to them, "I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)." *(Bukhari)*

Narrated by Hadhrat Abu Huraira *may Allah be pleased with him,* Allah's Apostle said, "If one gives in charity what equals one date-fruit from the honestly-earned money and Allah accepts only the honestly earned money --Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain. *(Bukhari)*

Narrated by Hadhrat Haritha bin Wahab *may Allah be pleased with him*, I heard the Prophet *peace and blessings of Allāh be on him* saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, would have taken it, but to-day I am not in need of it." *(Bukhari)*

Narrated by Hadhrat 'Aisha *may Allah be pleased with her*, Allah's Apostle said, "When a woman gives in charity some of the foodstuff *(which she has in her house)* without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others."



THE DIVINE REVELATION CONCERNING

THE MUSLEH MAUD

In the announcement of February 20, 1886,
the Promised Messiah, peace be on him, says:
"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:
"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one on whom be peace may be confronted with a clear sign and the way of the guilty ones may become manifest.
“Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven.
This is a matter decreed."

MUSLEH MAUD

The Prophecy and The Man



Friday Sermon By Hadhrat Khalifatul Masih V 21-2-2014

Yesterday was 20 February, a day which is commemorated as the day of the prophecy of Musleh Maud in the Jama'at. In this prophecy, the Promised Messiah *on whom be peace* foretold the birth of a son of his who would be pious and righteous and would have many other qualities. Last Friday sermon was about signs given to the Promised Messiah *on whom be peace* by God. As today is the closest Friday to 20 February, Hazrat Khalifatul Masih deemed it appropriate to give a discourse on the prophecy of 20 February, which was called a magnificent sign by the Promised Messiah *on whom be peace*. He told his detractors that although they objected, such a sign was above and beyond human power. Not only did it foretell the birth of a son but also stated that he would have a long life. If this prophecy is seen with deep and fair insight, there remains no doubt in it being a Divine sign. If however, the detractors had any doubts, then the Promised Messiah *on whom be peace* challenged them to present a prophecy of their own with similar signs!

He said: 'Here it should be observed most clearly that this is not just a prophecy but is also a magnificent heavenly sign.' And just as the purpose of his advent was to prove the truth of Islam and to establish the greatness of the Holy Prophet *peace and blessings of Allah be on him*, the Promised Messiah *on whom be peace* did not attribute this prophecy to his own truth, but said: 'Allah the Exalted has manifested this sign to demonstrate the truthfulness and greatness of the Holy Prophet *peace and blessings of Allah be on him*. This sign is in fact hundreds of times superior and more potent and majestic and glorious than the sign of bringing a dead person back to life. Bringing a dead person back to life only entails calling a spirit back for a short while'. Huzoor said just as it is written about Hazrat Isa *on whom be peace* and some other Prophets in the Bible, although questions have been raised about this. Also, what benefit would a dead soul's return give to the world, whereas here, the Promised Messiah *on whom be peace* says: 'With the grace and favour of Allah the Exalted and the blessings of the Holy Prophet *peace and blessings of Allah be on him* the Noble God has accepted the prayer of this humble one and has promised to send a blessed soul whose apparent and hidden blessings will spread all over the earth.'

He said: 'O people! I am nothing. Whoever attacks me in fact attacks my Holy Prophet *peace and blessings of Allah be on him* but he should remember that he cannot throw dust at the sun. In fact the dust would fall on his own head, on his eyes and on his mouth and will disgrace him. And the splendour of our Holy Prophet *peace and blessings of Allah be on him* will not diminish. In fact, God Almighty will manifest his splendour all the more. Can you stop the sun from rising near the hour of Fajr? Similarly, you cannot harm the sun of the Holy Prophet *peace and blessings of Allah be on him* and his truthfulness. May God Almighty remove your malice and rancour!'

As we know, in accordance with the prophecy, the Promised son was born in January 1889 and went on to accomplish great achievements which will be remembered till the end of time. Before citing the tremendous triumphs of Hazrat Musleh Maud *may Allah be pleased with him* Huzoor read out the glorious words of the prophecy:

'February 20, 1886 God, the Merciful and Noble, the Magnificent and High, Who has power to do all that He wills (glory be to Him and exalted be His name) addressed me in a revelation and said:
[Urdu] I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory.

Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are

buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One *peace and blessings of Allah be on him* may be confronted with a clear Sign and the way of the guilty ones may become manifest. Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny. A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him.

He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the spirit of holiness. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four. It is Monday a blessed Monday. [Persian] [Son, delight of the heart, high ranking, noble.] [Arabic] [A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven.] [Urdu] His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. [Arabic] [This is a matter decreed.]'
[Tadhkirah, pp. 175-177]

These were the qualities the son was to have. We know that Hazrat Musleh Maud *may Allah be pleased with him* graced the office of Khilafat for 52 years



and departed from this world having proved his mettle to the world. Many books would need to be written if one was to study in-depth these qualities and appraise the life of Hazrat Musleh Maud *may Allah be pleased with him*. It is not possible to encompass his life and achievements in sermons and speeches. Jama'at commemorates 20 February every year and scholars give speeches according to their knowledge and insight on this subject. Huzoor said he has also spoken on this subject time and again and Hazrat Khalifatul Masih III and Hazrat Khalifatul Masih IV *may Allah have mercy on them*) both gave discourses on this subject but it cannot be said that the life of Hazrat Musleh Maud *may Allah be pleased with him* and the prophecy has be covered or everyone has understood it. Today Huzoor presented one aspect of the prophecy as well as gave an insight on the impact it had on people of the Jama'at as well those outside the Jama'at.

First Huzoor gave an overview of his books and lectures. At the time of Hazrat Musleh Maud there was no proper recording arrangement and people used to transcribe his discourses in real time. It would not have been possible to take accurate notes. Fazl e Umer Foundation has published 24

volumes of his works entitled 'Anwarul Uloom' covering 633 lectures and books. The Foundation says that the finished collection will have 32 volumes consisting 850 lectures, speeches etc. Volumes 25 to 29 are ready although they have not yet been printed. Similarly, his sermons given on Fridays, Eids and at the occasion of many Nikahs number in 2076 discourses and 28 volumes of Khutbaat e Mahmood have been published to date and they consist of 1602 sermons. Sermons given from 1948 to 1959 will be published later. This is a mere outline of his academic works. Each piece that he wrote is replete with pearls of wisdom, knowledge and spiritual insight.

Hazrat Khalifatul Masih III *may Allah be pleased with him* said that even if just one aspect of the grand prophecy of 20 February is taken, for example 'He will be filled with secular and spiritual knowledge' it so extensive that one could not encompass it no matter how much is said on it. One example of this is 'Tafseer e Kabir' [his translation/commentary of the Holy Qur'an], which is such a wondrous commentary that any individual who has read a part of it with concentration cannot but acknowledge that if there was a holy person in the world who had only published part of such commentary of the Holy Qur'an with detailed notes, it would have been sufficient for him to be acknowledged as a holy person from among the holiest persons in the world. However, Hazrat Musleh Maud *may Allah be pleased with him* wrote much else on the Holy Qur'an. He has probably written 10,000 to 12,000 pages only on the Holy Qur'an! Currently Tafseer e Kabir constitutes 6000 pages and he has written on the Holy Qur'an in many other places. Tafseer e Kabir covers Surah Al Fateha to Surah Al Baqarah, then Surah Yunus to Surah Al Ankabut and then with a gap in publication, it covers Surah Al Naba to Surah Al Nas, thus covering 59 Surahs in 6000 pages, with 55 Surahs not covered. The font size in these volumes is very small and if the font size which is currently used is applied, these pages will probably go up to 10,000 to 12,000. A re-print is underway.

Hazrat Musleh Maud *may Allah be pleased with him* wrote 10 books and journals on Kalam and 31 books and journals on spirituality, Islamic morals and Islamic creed. He wrote 13 books and journals on the life of the Holy Prophet *peace and blessings of Allah be on him*, 4 books and journals on history, 3 books and journals on jurisprudence *(fiqh)*, 25 books and journals on the politics of pre-partition India and 9 books and journals on post-partition politics and establishment of Pakistan. He wrote 15 books and journals on the politics of Kashmir and 100 books and journals on the Ahmadiyya Movement and he has covered hundreds of other subjects.

Hazrat Khalifatul Masih III *may Allah be pleased with him* said that just as it was foretold 'He ...will be filled with secular and spiritual knowledge' one glance at his works show us secular as well as spiritual knowledge and the beauty of it all is that each time he wrote a book or a journal everyone said one could not write any better! Each time he led in politics or gave counsel on leadership, the great and the good were compelled to acknowledge his matchless ability. In short the aspect of 'He ...will be filled with secular and spiritual knowledge' is extremely detailed and we cannot even reach its thousandth part.

Next Huzoor presented some comments and reviews of people outside the Jama'at.

Allamah Niaz Fateh Puri Sahib wrote a letter to Hazrat Musleh Maud *may Allah be pleased with him* in which he said that he had the third volume of Tafseer e Kabir before him which he had reflected over and found that it doubtlessly presented a completely new perspective in the study of the Qur'an. He felt that it was the very first Quranic commentary in Urdu of its kind. He praised his discernment, his extraordinary eloquence and reasoning which was apparent from every single word. He regretted not having known about this commentary up till then. He said that having read the thoughts on Prophet Lot in Surah Hud his heart shuddered and he was compelled to write to Hazrat Musleh Maud. He felt that he could not adequately commend the way the commentary threw light on aspects which were different from how other commentators had presented. He felt that publication of Tafseer e Kabir was a service to Islam of such a high order that even the opponents could not deny it.

Akhtar Sahib of Patna University wrote that he sent the volumes of Tafseer e Kabir to a professor of Persian, Abdul Mannan Sahib, and the professor was so impressed that he distributed some of the volumes to other academics to read. He later asked them for their opinion on it. The academics acknowledged that there was no

commentary of this calibre in Persian. When it was put to them what did they think about comparing it to Arabic commentaries, they said that Arabic commentaries were not available in Patna. However, the professor told them that there was no commentary of the calibre of the one by Mirza Mahmood in any language even if commentaries from Egypt and Syria were brought in they would not be a match!

Syed Jaffer Hussain Sahib writes that he was imprisoned on the accusation to subvert the government of India and replace it with an Islamic government. He felt it was a towering accusation for someone as humble as him. While imprisoned he studied Tafseer e Kabir (he was not an Ahmadi at the time) and observed a living Islam therein and he found everything in it that he was looking for and felt that after reading it he was acquainted with the Holy Qur'an for the first time. Ahmadiyya Jama'at was portrayed as an ogre but once truth was evident to him, he did not care about the dangers. He fell down in prostrations before God and prayed to be shown the right path. For months he prayed in this vein night and day with the spot where he prostrated wet with his tears. He felt his prayers were accepted when he felt resolved about the truthfulness of Ahmadiyyat and he wrote a letter of request for Bai'at. A large part of his imprisonment was spent in Secunderabad jail where the jailor was an educated Muslim and was aware of all the correspondence of the inmates because outgoing letters could not be sent without his signature. Although it was not good but due to his lack of courage Jaffer Sahib used to try not to let the jailor find out about his letters written to Qadian. The jail staff and other inmates treated him with great respect and although he could not see anyone other than the person on guard, his letters to Qadian were sent without the knowledge of the authorities. However, any letter that came from Qadian came in the knowledge of the jailor. When Bai'at form arrived from Qadian there was trouble and his secret was out. The jailor came to see him and spoke to him in a very sympathetic tone and asked him to leave the Quranic commentary *(Tafseer e Kabir)* and offered to provide him with commentaries by other religious scholars like Abul Kalam Azad and Maulana Maudodi. Jaffer Sahib read commentaries of both these scholars prior to filling his Bai'at form. He says that a student of Tafseer e Kabir gains the competence to critically review other commentaries. Thus, he told the jailor which parts of both these commentaries were obscure, where the translation was erroneous and where the given meanings were limited. He says he could do this easily because Tafseer e Kabir includes meanings of Quranic terms. 'Which none shall touch except those who are purified.' *(56:80)* He goes on the say that he has written all the detail so that the accusation against him is removed that he delayed taking Bai'at. He sent off his Bai'at form and became engaged in prayer not sure if his Bai'at would be accepted. His apprehension did not prove wrong. Before accepting his Bai'at Hazrat Musleh Maud *may Allah be pleased with him* wrote to him that it was the duty of an Ahmadi to also stay loyal to the government of the day and do everything legally. He replied saying that study of Tafseer e Kabir had imprinted all these matters on his heart. Few days later he was informed that his Bai'at had been accepted and he fell down in prostration with gratefulness. He says that he had read in Tafseer e Kabir that the Khalifa who would be Musleh Maud would be 'the means of procuring the release of those held in bondage', so he wrote to Hazrat Musleh Maud *may Allah be pleased with him* and requested prayers for his release, soon after he was released. He writes that he is a living proof of the part of the prophecy about the Musleh Maud that says he 'will be the means of procuring the release of those held in bondage'.

An example of Western scholars opining about Five Volume Commentary is British academic A J Arberry who was a scholar of Arabic, Persian and Islamic studies. He said that the Five Volume Commentary was a huge achievement and the then current volume was the first stage of the achievement. He said Ahmadi scholars started this great work under the encouraging auspices of Hazrat Mirza Bashir ud din Mahmood Ahmad. The work was of towering nature, i.e. to produce an edition of the Qur'an with accurate and corresponding translation in English as well as commentary on every verse. The first volume which was published at the time of A J Arberry's review consisted of the first nine Surahs. He wrote that the detailed preface is penned by Hazrat Mirza Bashir ud Din Mahmood Ahmad himself in which he says that the contents of the commentary represent the spiritual knowledge that the founder of the Ahmadiyya Community imparted in his books and exhortations and knowledge that was later expressed by the first Khalifa or by himself, who is the second Khalifa of the Community.

Dr Anas from Syria writes that he had read books and commentaries of various scholars in his search for the truth and light, including that of Hazrat Muhyiddin Ibn 'Arabi. But he did not find the pleasure and sweetness that Mirza Bashir ud Din Mahmood's commentary gave him. He says he was seeking commentary of the visions his body and soul had experienced and when he read the Tafseer on Ahmadiyya web site he found light and truth in it and it captivated his heart.

Jamal Sahib from Morocco, who corresponded with Hazrat Khalifatul Masih IV *may Allah have mercy on him* over a long period of time writes that he was sent a copy of the first volume of Tafseer e Kabir which he read and then compared it to various other commentaries that he had also read. The difference was tremendous. He found that while Tafseer e Kabir was a summary of the core of Shariah, other commentaries has been mere shell. Studying Tafseer e Kabir painted a beautiful picture of Islam in his heart which penetrated his very soul.

Huzoor gave some illustrations of the impact of Hazrat Musleh Maud's *may Allah be pleased with him* lectures on others.

Hazrat Musleh Maud *may Allah be pleased with him* delivered two lectures on the request of Literary League. The first lecture was on the status of Arabic among world languages. It was given on 31 May 1934 at YMCA Hall on the Mall Road, Lahore. It was presided over by Dr Barkat Ali Qureshi, who was the principal of Islamia College, Lahore. The duration of the lecture was one hour 30 minutes and the audience listened with rapt attention. Dr Qureshi thanked Hazrat Musleh Maud *may Allah be pleased with him* and advised the audience to avail of what they had heard. He also expressed the desire to listen to such academic subjects in future.

A former chief justice of Kashmir was present at the occasion. He thanked Hazrat Musleh Maud *may Allah be pleased with him* in English and said that he was delighted to listen to an interesting and masterful speech by a most capable orator. He had thought that the speech would be in the old style like when an Arab was asked about the reasons for the excellence of Arabic language, he cited three reasons. 1, because he was an Arab, 2, because Arabic is the language of the Holy Qur'an and 3, because Arabic will be the language of Paradise. However, he found the lecture to be of great academic and philosophical magnitude. He assured 'Mirza Sahib' that he had listened to every single word most attentively and had greatly benefitted from it and hoped that its impact on his heart will be enduring.

Syed Abdul Qadir Sahib, vice principal of Islamia College, Lahore had a piece published in a paper entitled 'Islam and Communism', a part of which said that he had the honour to listen to a lecture by Mirza Bashir ud Din Imam Ahmadiyya Jama'at on the subject of 'The Economic System of Islam and Communism'. He found this lecture, like his other lectures, to burnish academic thoughts and filled with information. He said that 'Mirza Sahib' possessed God-given capability and had complete proficiency on every aspect of the given subject and for this reason his thoughts deserved to be valued and considered.

There is need to distribute this book in the outside world. It is generally assumed that the concept of the economic system of Islam was first presented by Maulana Maudodi, although Hazrat Musleh Maud *may Allah be pleased with him* had delivered this academic speech a long time before. It has been published as a book and now its English translation is also available which should be read by English-speaking people and should be given to those who are interested in matters of economy.

Lala Ram Chand, who presided over the event, said that he considered himself fortunate to listen to such a valuable speech. He said he found it most beneficial. He had erroneously thought that Islam only looked after Muslims in its rules and regulations and not non-Muslims. But he found from the speech that Islam gives the teaching of equality and he was delighted to hear this. He said he would put it to his non-Muslim friends what excuse did they have in respecting this kind of Islam! He repeatedly thanked Hazrat Musleh Maud for his speech.

Thus was a brief glimpse of just one aspect of the quality: 'He ...will be filled with secular and spiritual knowledge'. May God enable us to study the treasure trove of knowledge that Hazrat Musleh Maud *may Allah be pleased with him* has given us and just as it has been explained, he covered a whole range of different genres/subjects. May God enable us to avail of them and may we enhance our knowledge and spiritual awareness!
Next Huzoor announced that he would lead

funeral Prayer in absentia of Sahibzada Mirza Hanif Ahmad, a son of Hazrat Musleh Maud *may Allah be pleased with him* who passed away on 17 February at Tahir Heart Institute at the age of 82. He was Huzoor's maternal uncle.

He was born in 1932 and like all his other sons, Hazrat Musleh Maud *may Allah be pleased with him* dedicated his life in childhood. His education was in line with this dedication. He received his religious education from Madrassa Ahmadiyya and Jamia Ahmadiyya, Qadian. He passed his matric exam privately and gained further education. He attained LLB with the condition that he would not practice [law]. In 1962 he went abroad to serve the Community and served as principal of secondary school in Sierra Leone till 1969.

He was a learned person. After twenty years of hard work he compiled a book containing the Promised Messiah's *on whom be peace* valuable pronouncements and poetic verses in Urdu, Persian and Arabic and his revelations. The book was published in 2004. He had another book published which consisted the Promised Messiah's *on whom be peace* Urdu, Persian and Arabic poetry. This book is a masterpiece.
He was married in 1959 to Tahira Begum Sahiba and they had four children. Salman Ahmad Sahib, Amtul Momin Hina Sahiba, Meena Mubaraka Sahiba and Amtul Samee Sahiba. His wife relates that when in Sierra Leone he had the first ever science block built in an Ahmadiyya school in Bo City. He personally supervised the construction of the block. People of Sierra Leone remember Sahibzada Sahib to this day.

He cared for orphans and helped them confidentially. He cared for his friends, when one of his close friends passed away he looked after his family and arranged for the marriages of his children and fulfilled his friendship very well.

Among the offspring of Hazrat Musleh Maud *may Allah be pleased with him* he had the greatest proficiency in Persian and was very well-read in terms of books of the Promised Messiah *on whom be peace*. His wife relates that he told her he had read the books, or most of them, twenty to twenty five times. He had extraordinary love for Qadian and in spite of bad health had been going there regularly for the past few years. He had great belief in prayer and counselled his children to pray for him after he had departed from the world. May Allah enable his offspring to stay firm on the virtues that Hazrat Musleh Maud *may Allah be pleased with him* prayed for his progeny and the Jama'at, may they become fulfilment of those prayers; his children, other members of the family of the Promised Messiah *on whom be peace* as well as members of the Jama'at. The prayer of Hazrat Musleh *may Allah be pleased with him* to God was: 'May their children and the children of their children be eternally in Your trust which Satan cannot breach'.

May God have mercy on Sahibzada Hanif Ahmad and forgive him and elevate his station and may his children truly pay the dues of the bloodline that they are associated with. Huzoor said Sahibzada Sahib had a great connection with Huzoor, from earlier on as well, but since Khilafat the love and affection had increased although with an intense affirmation of humility, sincerity and loyalty, intensely so! May God continue to elevate his station and also enable his children to have a special connection with Khilafat!

Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

PEARLS OF MEMORY

REMEMBRANCE OF HAZRAT MUSLEH MAUD

By Sahibzada Mirza Muzaffar Ahmad

This brief article is based largely on personal experiences which I had the privilege to witness and experience. I had the good fortune to see and watch Hazrat Musleh Maood as a school kid, as a college student and as a grown up man.

My earliest vivid memories go back to the time when he would go through the house of Hazrat Amman Jan (wife of the Promised Messiah) on to Masjid Mubarak to lead prayers. On his return from the mosque he would spend some time with Hazrat Amman Jan particularly after Maghrib Prayers for a while and chat with her and others who were present. At other times, particularly in the winter months, he would first go to Bait-ud-Dua (Prayer room) to offer Sunnats.

On these short stops he would pace up and down in the courtyard or the room depending on the weather and sometime engage in serious discussion on current Jamaat matters with my father (Hazrat Mirza Bashir Ahmad) and sometime with Hazrat Mir Mohammad Ismail who may be visiting his sister, Hazrat Amman Jan.

At other times he would chat with Hazrat Amman Jan or talk to the children who may be present. I remember once he addressed us saying, "The Holy Quran is like an ocean of wisdom. You should inculcate the habit to read it seriously, ponder over its meanings and come out with gems of wisdom. If you have not reached maturity to come out with gems, at least you can bring out a shell as a result of your serious study of the Quran."

His Love for the Holy Quran

His love and attachment for the Quran was deep and abiding. On Saturdays, he would give Dars among women. The scene is still fresh and vivid in my mind. He would stand in the verandah of Hazrat Amman Jan's house and the ladies would sit in the courtyard, in the verandah or in close by rooms. It was, in those days, a very small crowd.

He would give Dars among men which was attended by school children and once give a special Dars during summer vacations in Masjid Aqsa which was also attended by a large number of Ahmadis from outside of Qadian. This Dars was given every day for hours and lasted many weeks.

During the last Ramadhan, Hazrat Khalifatul Masih IV read out a visionary prediction of Hazrat Musleh Maood that a time will come when Dar-sul-Quran by Khalifatul Masih of the time will be (televised and) listened to all over the world. Lo and behold! It has happened at the initiative, and during the Khilafat of Hazrat Khalifatul-Masih IV, and the whole world is witness of the fulfillment of this divine blessing.

When I was married to his daughter, we spent some days of summer leave in Dharamsala. On his own initiative he suggested to me that he would like to give me lessons, in the meanings, of the Holy Quran. He did it every day and I used to take notes of this private Dars.

Again his Tafseer-e-Sagheer and masterly Tafseer-e-Kabir in several volumes, are precious monuments of his love and labor to explain the unmatched beauties of the Holy Quran and its abiding message. A great part of this work was done when he was not well at all. I recollect long hours of his work in these precious weeks at Jabba where he spent some time to escape the unbearable heat of the plains in the scorching summer months.

Reliance on the Power of Prayer

The other dominating facet of his life was a deep trust and reliance on the power of prayer. At every crisis in Jamaat's life he would retire to Bait-ud-Dua and literally spend hours in praying to Allah. I witnessed this during the partition days. He would come out of Bait-ud-Dua with his eyes red and swollen.

I was posted in Amritsar as Additional Deputy Commissioner designated by Pakistan, with a Sikh gentleman as Additional Deputy Commissioner by India, and the Deputy Commissioner who was a British was to hand over to one of us depending on the award in the

disputed Districts. One day the British Deputy Commissioner on return from Lahore, told me casually that Gurdaspur District is likely to go to India. I expressed my horror and surprise that under the principle of division for the award it is a Muslim majority District contiguous to other Muslim majority Districts and should under every criteria be part of Pakistan. At my argument, he felt a little embarrassed and said, "Lahore is full of rumors and you can never place any reliance on what you hear." The Deputy Commissioner also advised me to go back to Qadian as the C.I.D. reports indicated that a bomb was to be thrown at the house where I was living. He told me that if Amritsar was awarded to Pakistan, he would call me to return and take charge. So I went to Qadian and reported this to Hazur in his office, Qasre Khilafat. He told me that a short while earlier he had received a revelation that: Wherever you be, Allah will bring you all together.
(Al-Quran, 2 [Al-Baqarah]:149)

Another incident of his solicitation to Allah is enshrined in my memory and I feel the presence and freshness of that awe even today some sixty-sevens years later. I was asleep at the outer courtyard of our home in Qadian on the mardana (men's) side on a summer night when I heard heart-rendering cries of prayers. The initial impact on sudden awakening was scary and when I regained my composure, I found it was Hazrat Musleh Maood engaged in Tahajjud prayers in the upper courtyard of Hazrat Umme Nasir's home whose wall adjoined our home. As I tried to listen closely, Hazur was repeating the prayers that it looked as if a kettle was boiling on a stove. And the repetition of this part of the verse and prayer went on for what looked like eternity. The memory of that night and experience has never left me any time ever.

His Infinite Love for the Jamaat

He had infinite love for the Jamaat. I clearly remember how he paced up and down the verandah in Rattan Bagh, Lahore with a small size Quran in his hand as soon as a caravan of Ahmadis left Qadian and moved towards Pakistan border. Almost throughout this period he prayed quietly and constantly and would not rest until the caravan had crossed the border safely.

It is also in my knowledge that at times of crises for the Jamaat, he stopped sleeping in the comfort of his bed and would sleep on the floor praying all the time until God assured him of success and resolution of the crisis. At times on such occasions he would feel a soft touch of a twig and a charming voice urging him to get up and sleep on the bed.

Another occasion which left a deep and abiding impression on my mind was when shortly after our marriage (when I was posted as Assistant Commissioner, Multan, and was temporarily living with my wife's maternal uncle, Colonel Habibullah Shah Sahib, who was Superintendent Central Jail), Hazur stopped for the night on his way to Sind. One evening he took me to the Drawing Room and asked me to sit next to him on the sofa. He told me that as a member of ICS, I would have opportunities to move around in higher circles but this should never stop me from caring for the poor and under-privileged. Referring to the furniture which prevents or discourages a poor man to reach you is not fit to have. He mentioned how every poor person had equal access to the Holy Prophet and that is the true example to follow. He had tears in his eyes and spoke in choked voice as he said all that. Of course my own state of mind and condition can be imagined rather than described as I had hardly ever seen him so moved and sentimental.

The other strong impression which I carry is his hard work and untiring efforts in the service of Islam and Ahmadiyyat. I can still remember seeing him sitting on the floor in a room covering himself with a chocolate color Dhussa (a soft Kashmiri blanket), with about a dozen or so long stem candles lit on an over turned box reading or writing often late at night. He had a sensitive throat which was the effect of kerosene oil, and therefore he used candles as there was no electricity in those days in Qadian. It came probably in early 1930s and in the period before that the working conditions placed an extra severe strain.

In periods of crisis I have seen Hazur work throughout the night without a wink of sleep and going from work straight to mosque for Fajr prayers. He would write a memorandum and sometime he would send it in bits and pieces to my father for translation or sometime for his views in the matter. We, as young boys, shuttled carrying those notes back and forth.

Respect for Hazrat Amman Jan

He always showed utmost respect and affection for Hazrat Amman Jan. He would, in most of his travels, take her with him. Hazrat Amman Jan would affectionately call him Mian. She would be

worried to death if he was late in coming home from a journey at the given time. Once, my wife tells me, that Hazrat Amman Jan was waiting impatiently for Hazur's return as he was late. Hazrat Amman Jan took up a soft twig and as Hazur entered she softly touched the young Khalifa with the twig saying, "Don't be late again. It worries me to death." This was a natural outburst of a worried mother but otherwise she showed him all respect like any other Ahmadi.

When Hazrat Amman Jan died in Rabwah, Hazur's desire was to bury her in Qadian next to her husband, Hazrat Promised Messiah, peace be upon him. I was posted then in Lahore. Hazur asked me to take up the matter with the Indian High Commissioner. On my request, the high commissioner told me that he would get in touch with Delhi and on the following day informed me that the Government of India has agreed as a special case. However, it would not issue visas for more than 20 relatives/others to accompany the body for burial in Qadian. Hazur did not accept this offer and without hesitation told me that in view of Hazrat Amman Jan's status and position some 10,000 Ahmadis were needed to accompany her for burial in Qadian.

A Great Orator

Hazur was a great orator. I have traveled a lot and have heard some of the top most leaders of the world. None came close to Hazur's oratory. He literally could move mountains and thousands and thousands of Jamaat members can bear witness to this truth. He kept large gatherings spell bound. I recall that soon after partition he gave a series of lectures in different cities elaborating what Pakistan needed to do in Defense and other fields. A non-Ahmadi professor of Islamia College was sitting close to an Ahmadi friend of mine. The Professor on hearing his speech, spontaneously stated that Hazur should have been the Prime Minister of Pakistan.

Earlier, at a lecture, `Islam main Ikhtilifat ka Aghaz,' in Islamia College, the presiding officer who was a professor of history paid warm tribute to Hazur's masterly thesis. The Professor's opening words were: "Fazil Baap ka Fazil Beta" (learned son of the learned father), adding that he had assumed himself to be very knowledgeable in Islamic history but after listening to Hazur's lecture, the Professor found how deficient was his knowledge and insight about Islamic history.

To Ahmadis familiar with the Musleh Maood prophecy of the Promised Messiah *on whom be peace* was no surprise. What God had revealed long before Hazrat Musleh Maood's birth, the divine revelation, read as a piece of history, which had happened so clearly and unambiguously for every one to see and judge.

His Gracious Kindness

I was throughout a recipient of Hazur's gracious kindness in many ways and recall a long letter of advice from him before I left for England for higher studies. One advice which made a deep and abiding impact was his quotation of the Quranic verse, i.e., the source of all real honor is Allah. I never forgot it. How true it is, indeed!

When on my return from England I joined the service and was married, Hazur's advice to his daughter who became my wife, "Muzaffar is now in service of Government but you are not. Meet freely the humblest but do not ever call or visit people merely on account of their rank and position." A test came early in service. Financial Commissioner visited Sargodha along with his wife. The ladies of the senior officials called on her. My wife did not, despite urging of the ladies. Later on ignoring all the ladies including the wife of Deputy Commissioner, Financial Commissioner's wife invited my wife alone to tea and made elaborate purdah arrangements for her. Everyone in the official circles in Sargodha was surprised and repeatedly inquired how it had happened and whether my wife had any previous acquaintance with the Financial Commissioner's wife. My wife's response was, "No, I had never met or known her."

Despite the extraordinary busy life, Hazur would find time to spend with his own children and children of his close family. I remember that during winter months, after Isha prayers, he would collect children in a room and narrate stories to them. The stories were not from any book. Actually he made them up as he spoke. These stories had some lessons which were woven in. The session ended with mothers or servants carrying some children who had dozed off and were fast asleep.

His Lighter Moments

In his lighter moments, Hazur would sometime go hunting and compete against his colleagues and family members in cooking food and once I remember he competed against a large number of

Jamaat members in swimming in a canal (which was at a distant of three miles from Qadian), from one bridge to another. The test was not to let your feet touch the ground and any one who touched the ground deliberately or accidentally had to raise his hand and go out of the race. When he reached at the other bridge he was left with only a handful of men with him. We followed this race along the canal bank. Hazur at that time wore a home-spun long short which was long enough to cover his knees.

A Great Administrator
Hazrat Musleh Maood was a great Administrator with tremendous organizational vision and capabilities. The present Jamaat organization and structure owes a great deal to his many activities. The Nizam-e-Shoora, Financial Structure, the establishment of the three Auxiliaries, acquisition of large chunks of land for the Jamaat in Sind, on the basis of a vision he saw, the establishment of Tehrike Jadid for the spread of Islam and Ahmadiyyat in foreign lands in addition to its other elements in response to the on-slaught of the Ahrar agitation and many other schemes are standing monuments to his foresight and organizational capabilities.

To inculcate volunteerism and develop concept of Dignity of Labor, Hazur started organizing Waqar-e-Amal Days on which the whole community, young and old, regardless of rank or status in life would all get together and with manual labor undertake community work like filling ditches, cleaning the neighborhood or build small patches of dirt road for the benefit of the community. I can still see Hazur join in one Waqar-e-Amal carrying a basket full of dirt and throwing it at the designated spot. This motivated and inspired the whole community and they all joined in the venture with zeal and enthusiasm.

A Man of Great Courage
He was a man of great courage and iron determination. I remember that when there was attempt on his life when leading prayers in Rabwah, I was told about it by DIG Police before the news leaked out. He told me that Hazrat Mirza Sahib was out of danger and all communications with Rabwah had been cut off. The police and District Authorities throughout the Province had been altered. Nevertheless, I immediately made contact with Dr. Amir-ud-Din, a Surgeon, but he was involved in University Examinations and then contacted Dr. Riaz Qadeer, another Surgeon, and took him in my car to Rabwah arriving there late at night. Dr. Mirza Munawar Ahmad, Hazur's son, had attended to the wound on Hazur's neck. When Dr. Riaz Qadeer saw it he found it bulging and wanted to open it as there was a leak in one of the veins. He advised that this be done under anesthesia but Hazur said, "No. I would not like to be under anesthesia but would prefer to be done without it." When he stitched the small vein Hazur stood up to it with remarkable composure and courage.

This wound affected his general health and when he passed away after a long illness, we were all in Rabwah. His long illness appeared to be Allah's design to allow the Jamaat to prepare itself for the succession and absorb the tremendous shock of his departure in view of Jamaat's unique and intense attachment to him. He fought for Muslim causes with great zeal and devotion. The evidence is overwhelming. This happened in the epic struggle against Shudhi movement, in the struggle for the rights and freedom of Kashmiris, in his detailed commentary on Hindu designs against the legitimate rights of the Muslims of undivided India in 1940s, at the time of partition, and many such historical occasions. When a bigoted Hindu wrote an offensive article against the Holy Prophet, he raised his voice and organized an effective campaign against it forcing the Government to take due notice. On a positive side he organized Seerut-un-Nabi Day and Yaume-Peshwayane-Mazahib to prevent such painful incidents when they raise on account of ignorance of the lofty and noble character of the Holy Prophet and his unmatched benevolence to humanity.

In short, he was a unique leader of great and superior qualities rarely combined in any one individual. He was a living personification of all the rare qualities which the divine revelation of the Promised Messiah had received in answer to his solicitations to Allah for forty days in total seclusion in Hoshiapur. The majesty and sweep of the prophecy is awe inspiring and this one prophecy alone is enough to guide a lost soul to Divine truth and message.



THE HOLY QURAN AND EMBRYOLOGY

By Dr Shamim Ahmad

Every revealed religion which exists in the world today, from Hinduism to Christianity, was meant for a limited time and revealed to a particular nation or people. Not a single religious scripture has the distinction to claim that God Himself revealed it word by word and promised to preserve it in entirety for guidance to all of mankind and for all the ages. The Holy Quran, however, possesses this unique distinction, that God Almighty revealed its teaching for all time until the end of the world and for every nation ever to appear on the surface of the earth. As the Quranic teaching is unlimited in time, it was essential to preserve it forever in its original form and to prevent any alterations made with the passage of time. This is clearly emphasised in the Holy Quran in Sura Al-Hijar, "Surely, We our self, have sent down this Exhortation, and we will, most surely, safeguard it. *(15:10)*

As the Holy Quran was revealed to be guidance for all time and for all nations which appeared, it was essential that it should possess and deal with the subjects which could arise in the future. No religious scripture possesses this unique distinction and none reveals what was to appear in the future; if anything is mentioned it is ambiguous and exists merely in rudimentary form. The Holy Quran, on the other hand, clearly mentions several amazing religious and scientific changes that were destined to appear in the world at a later time. The Holy Quran amazingly mentions fast means of transportation when there was no concept of ships or aeroplanes, describes the effects of atomic bombs and cosmic rays and illustrates the origin of the universe and creation of life on earth. Many prophecies mentioned in the Holy Quran have been fulfilled. Several discoveries have been made as an evidence of the Divine nature of the Holy Quran and many more will become obvious in the due course of time.

It has been customary to think that religion and science are two separate entities and there has always been a gap between religion and scientific facts, to the extent that some facts mentioned in previous religious scriptures do not correspond with the modern understanding of science. Obviously, the Holy Quran is not a textbook of science but it mentions a number of scientific discoveries to appear in the future.

This article deals with the manner in which God Almighty has described the creation of human life in the Holy Quran, at a time when no modern technological inventions were available to understand the very delicate subject of the development of the human embryo, leading to the creation of human beings. It is known that human beings have always been interested in where they came from and how they developed before their birth. The earliest records show that primitive people realised that the birth of a baby was the consequence of sexual union or intercourse. However, for many centuries, the idea about human development before birth, were based on speculations and mysticism. The dearth of knowledge about the embryological process and the dominating influence of superstition resulted in a non-scientific approach being adopted in regards to understanding human development.

History of development of Embryology

As far as it is known, Aristotle was the first person to write about the development of the chick embryo in the 4th century B.C. He promoted, however, an incorrect idea that the human embryo resulted from the union of semen with the menstrual blood. Galen described, in the 2nd century AD, the placenta and foetal membranes. How the human embryo develops and through what stages it passes was not known till the 15th century. The microscope was invented in the 17th century, when the stages of development for the chick embryo were studied. It must be remembered that the first microscope invented could not magnify more than 10 times and as a result was unable to show a clear picture. The stages of the human embryo were not described till the 20th century. In 1941, Streeter first described the stages of the development of an embryo and it was subsequently accurately described by O'Rahilly in 1972.

It is interesting to note that when scientists first observed a sperm under the microscope it was

thought that the head of the sperm may contain a miniature human being which grew in the uterus to form a new born. It was also thought at one time that the female egg or Ovum contained a miniature foetus which grew to form a baby.
The subject of human creation and development has been described in various verses of the Holy Quran and if put in a sequence, gives an amazing and accurate picture, one which was impossible to describe 1500 years ago at a time when scientific knowledge had not yet developed and no inventions were available to study. However, the Holy Quran describes the human development from inception to birth in various stages of formation that is in total conformity with modern and advanced scientific knowledge.

Dr Keith Moore, a former professor of Embryology and Chairman of the Department of Anatomy at the University of Canada, one of the highest authorities in the field of Embryology, was presented the translation of the various verses of the Holy Quran and asked to comment on them. He studied the verses and wrote articles in which he admitted that "most of the information concerning embryology mentioned in the Quran is in perfect conformity with the modern discoveries in the field of embryology and does not conflict with them in any way". He has quoted various verses of the Holy Quran and Ahadith in his various articles particularly in "Highlights of Human Embryology in the Koran and the Hadith". He wrote another book, "The Developing Human", which was recipient of an award for the best medical book written by a single author. This book has been translated into several major languages.

Human Creation as mentioned in the Quran

As we well understand, the Holy Quran is not a book of biology. Its main purpose is to link and unite humans to their Creator, returning him towards God Almighty at times when he turns away from Him. The Holy Quran inspires man to elevate his spiritual status to achieve nearness to God as he is a marvel of His creation and would not like him to go astray. God Almighty reminds man of his creation from insignificant origins and also inspires him to scale great spiritual heights. There are approximately 60 verses which deal explicitly with the creation and physical and spiritual development of man scattered throughout the Holy Quran. These can be divided into various stages.

The origin of life

It is mentioned in the Holy Quran: "Verily, We created man from an extract of clay" *(Sura Al-Muminun 23:13)*

This verse describes the process of man's creation from the earliest stage, when the inorganic constituents of the earth through a subtle process of change, are converted into life-germ by way of food which is essential for human beings. The word used in the Arabic language for "extract" denotes the best or the most excellent part of a thing. The Holy Quran does not mention biological technicalities but describes the essential features for creation and survival of life. Nothing has been discovered by modern biology that will contradict the fact that all the best things derived from earth are essential for human survival.

Three stages of human development

It is mentioned in the Holy Quran that God created human beings in the uterus and in stages, which was not known at the time when the verses were revealed. As discussed earlier, the stages of development were not known until the 20th century.

"He creates you in the wombs of your mothers, creation after creation, through three stages of darkness". *(Sura Al-Zumar 39:7)*

"The three stages or veils of darkness" may refer to the three protective layers for the developing embryo. Dr Keith Moore has described as (1) the anterior abdominal wall; (2) the wall of the uterus; (3) the covering around the baby. There are other interpretations of this statement, which may refer to the Nutfah or the sperm drop, Alaqah (clot) and Mudghah, a lump of flesh, which have been described in the Holy Quran to indicate stages of development. These have been thought to refer to the three critical periods of pregnancy when there is danger of miscarriage at three stages.

Man created from a drop emitted from between backbone and the ribs "So let man consider of what he is created. He is created of gushing fluid. Which issues forth from between the loins and the breastbone". *(Sura Al-Tariq 86:7-9)*

The reproductive organs of males and females, in embryonic stages, develop near the kidneys between the spinal column and the eleventh and twelfth ribs. Later they descend, with the female

ovaries stopping in the pelvis and the testes continuing to descend until it reaches the scrotum. Even after their descent, they keep on receiving their nerve and blood supply from the main blood vessel, which is in the area between the backbone and ribs.

This basic scientific fact is well known now but it was not known at all to people at the time when the Holy Quran was revealed.

Human being created from Nutfah

It is mentioned in the Holy Quran no less than eleven times, that human beings are created from Nutfah, which means a small quantity of fluid or a trickle from seminal fluid.

"Then We placed him as a drop of sperm in a safe depository". *(23:14)*

The Holy Quran differentiates between the seminal fluid and the Nutfah. The seminal fluid contains a number of secretions in addition to the sperm. Science has now confirmed that on average more than 3 million sperm are present in the seminal fluid and only one is required to fertilize the female cell or the ovum. The union of male and a female cell is called a Zygot and is placed in the uterus. In another verse of the Holy Quran it is mentioned that man is created from a mixed drop. This could be interpreted as the first stage of embryonic development.

Stage described as Alaqah or the second stage of development

It is mentioned In the Holy Quran that "then We fashioned the sperm into a clot" *(23:14)*

The impregnated ovum then attaches to the wall of the uterus and does not flow out. The word used in Arabic is Alaqah, which means a congealed blood. It also has the meaning of something that connects or sticks to another part and has been described as a leech like structure. This is a very appropriate description of the human embryo at 7-24 days, a period during which it clings to the wall of the uterus. As there were no microscopes available in the 7th century, nobody could have described this form of development of an embryo.

Stage described as Mudghah or the 3rd stage of development

It is mentioned in the above verse *(23:14)* that "then We fashioned the clot into a shapeless lump".

The Arabic word Mudghah means a chewed substance or a chewed lump. Towards the end of the fourth week, after a further development, the human embryo looks like a chewed lump of flesh and is more firmly attached to the walls of the uterus. This chewed appearance is due to the formation of somites.

Fourth stage of development of the human embryo

In a continuation of the above, it is mentioned in the same verse: "We fashioned bones out of this shapeless lump; then We clothed the bones with flesh; then we developed it into another creation. So blessed be Allah, the best of creators" *(23:15)*.

This is absolutely in accordance with the development of an embryo. First, a model of cartilages appears in the lump and then bones appear which are clothed with muscles. This reflects the human-like embryo which is formed by the end of eight weeks. At this stage it has distinctive human features and develops into a foetus.

Further development of the foetus is mentioned in the Holy Quran as "And He gave you hearing and sight and feeling and understanding" *(32:10)*

Those who have knowledge of foetal development fully realise that the internal ears appear first, before the eyes begin to form.

Dr Keith Moore declared very truthfully that "the interpretation of the verses in the Quran referring to human development would not have been possible in the 7th century AD or even a hundred years ago. We can interpret them now because the science of modern embryology affords us new understanding. Undoubtedly, there are other verses in the Quran related to human development that will be understood in the future as our knowledge increases".

It must also be mentioned that some anti-Islamic writers have tried to de-credit the Quran by alleging that such information was freely available in Greek and Syriac literature, that books were translated into Arabic and that the Holy Prophet of Islam (peace and blessings of Allah be upon him) must have gained knowledge from those sources. This can only be the view point of those who are either totally biased or have no clue about the prevailing social and educational structure in Arabia at the time of the Prophet of Islam *peace and blessings of Allah be upon him*.

Announcement for the Admission

To Jamia Ahmadiyya UK 2016

Jamia Ahmadiyya UK will be holding entry test and interview on 27th and 28th July 2016 for this year's intake of students.

The following conditions apply:

Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.
Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.
Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.
The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah عليہ السلام.**

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2016 entry MUST arrive by **30th June 2016.**

Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL Jamia Ahmadiyya UK Branksome Place Hindhead Road Haslemere GU27 3PN

For any further help or clarification, please telephone:

+44(0)1428647170 or +44(0)1428647173, Mob,: +44(0)7988461368, Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.

North East Region



Majlis Spen Valley

Cheque presentation to "Yorkshire Air Ambulance" on 18th January 2016.

Mr. Arif Ahmad, Northern Coordinator for charity cheque presentations, met with the Mayor of Penistone Town Council, Councillor Andrew Millner to present a £500 cheque for his chosen charity. The mayor was delighted to accept the donation which took place prior to The Full Town Council Meeting.



A view of discussion on Teachings of Holy Qur'an with The Mayor

Zaeem Sheffield, Dr Mahmud Sajid, Regional Missionary North-East, Maulana Quasir Malik and Mr Arif Ahmad along with two Lajna members presented the cheque to the Mayor and Lady Mayoress. An English translation of The Holy Quran, the books "Life of Muhammad ﷺ" and "World Crisis and The Pathway to Peace" were presented as well.

Following the presentation ceremony, the delegate met 15 town councillors including members of the public who were also presented with the books, "Life of Muhammad ﷺ" and "World Crisis and The Pathway to Peace" Some leaflets containing basic information about the Jama'at were also distributed. Mr Arif Ahmad informed the Town Council about the charitable activities of Majlis Ansarullah and the Ahmadiyya Muslim Jama'at.

The function was covered in the media by the local newspaper, The Barnsley Chronicle, and one of the town councillors, Wayne Chadburn, also published an article on his blog titled – "The Ahmadi should be lauded not persecuted". In this article he stated that "They asked for absolutely nothing yet gave such a lot."



Arif Ahmad addressing The Mayor and members of Penistone Town Council



GENEROUS DONATION: Penistone Mayor and Mayoress Andrew and Gillian Millner receive a cheque for £500 from the Ahmadiyya Muslim Association's Arif Ahmad, Imam Quasir Malik and Dr Mahmud Sajid. Picture: Wes Hobson. PD078425

Muslim group gives to Mayor's charity

By Paul Whitehouse

THE Mayor's charity in Penistone has been given an unexpected boost with a £500 donation from a Muslim organisation which works to improve community links and to provide a better understanding of the religion.

Ahmadiyya Muslim Association is a global organisation with a strong representation in this country and its more senior members organise an annual walk which last year raised £400,000.

From that, £50,000 is used to support charities, much of which is the fundraising work done by mayors.

Penistone Town Council was chosen because the association tries to offer support to build links in areas which do not necessarily have a strong Muslim community.

Northern co-ordinator Arif Ahmed said: "We go to areas where there may not be a significant Muslim population.

"We offered a donation to the mayor and he kindly accepted.

"We are really grateful that our donation will be put to good use.

"I know lots of charities are living hand to mouth and the idea of communities pulling together is very relevant.

"We want to be part of that process and if this helps the people of Penistone, then we are proud of that," he said.

Coun Andrew Millner, the Mayor of Penistone, thanked the delegation and said the money would be added to the cash being raised for this year's mayor's charity.

Image of the event report, published in local newspaper

This article was published in The Barnsley Chronicle – the circulation of the newspaper is more than twenty seven thousand.



Majlis Ansarullah at Penistone

Following the cheque presentation in Penistone, the local radio station broadcasted the story and also mentioned it on their website. They also invited our group for a radio interview. Mr Arif Ahmad was interviewed by them and the programme is to appear in two sessions, one about the cheque presentation and the other about the "Life of Muslims in the UK".

Baitul Futuh Region



Majlis Carshalton

Coffee Evening - 3rd January, 2016

A Nasir of the Majlis, Mr. Naveed Zafar arranged a Coffee Evening with a Christian family at his residence. The family had just returned from France and so a meaningful discussion over the recent events in Paris paved the way to Huzoor's on-going endeavours towards global world peace.


Guests at Coffee Evening – Carshalton

Majlis Morden South

Visit to Sutton Court Care Centre-25th December 2015

The Majlis delegate presented the residents with bouquets, Christmas greeting cards, and assorted gifts along with light refreshments. 63 residents and 50 visitors joined the event.

One old lady broke into tears at the sight of the comforting visit, while others appreciated the multi-directional efforts of the Jama'at in performing philanthropic activities.


Caressing Manners at SCCC


Ansãr with residents and visitors at SCCC



Majlis Sutton

Seasons Greeting Cards Distribution

The Majlis organized a drive to arrange for the distribution of seasons greeting cards to neighbours, teachers and patients of the Sutton

dialysis centre. The response was very encouraging. Mr. Nasir A. Tarar reported that a lady came to see him to express her gratitude after receiving the card. Mr. Moeed Hamid also reported that the card distribution became a good source of Tabligh and that the door-to-door distribution created a good response and was appreciated by their neighbours. 1500 cards were distributed by Ansãr in Sutton.

East Region



Tabligh Stall on 31st January in Newham



Tabligh Stall organised by Majlis Redbridge South



Tabligh Stall Majlis Newham

Fazl Mosque Region



Tabligh Stall-January 17th 2016 - Majlis Mosque



Tabligh Stall - Majlis Fazal Mosque



Majlis Putney Heath

Every year Ansarullah UK distributes season's greeting cards. This distribution brought a very healthy response. Zaeem Sahib Majlis received dozens of cards from his neighbours.

This extra ordinary response is also due to the Street Parties organised by him in the past. This can be a strategy to build relationships with neighbours.

This should be a stepping stone in this Majlis for spreading the massage of Islam Ahmadiyyat.



Display of cards received from neighbours

Coffee Evenings -20th & 26th January, 2016

Zaeem Sahib Majlis Putney Heath organised two coffee evenings with his neighbours and friends. Four families and seven friends attended the events.

In the end, guests were presented with the books, "Life of Muhammad ﷺ" and "World Crisis and Pathway to Peace".

Majlis Roehampton

Afternoon Coffee-15th January, 2016

The Majlis arranged an afternoon coffee session with two local councillors, Mr. Jeremy Ambache and Mr. Peter Carpenter of Roehampton and Putney Heath.

Both councillors appreciated the invitation and were presented with the books, the "Philosophy of Teachings of Islam" and "World Crisis and Pathway to Peace", along with some leaflets.



Afternoon Coffee - Roehampton

Majlis Southfields

Coffee Evenings -17th January, 2016

One Nasir organised a Coffee Evening with his neighbours. Two families happily joined this evening. Current world situation was discussed in relation to the massage of Islam Ahmadiyyat.

In the end the guests were presented with the books, "Life of Muhammad ﷺ" and "World Crisis and Pathway to Peace".

Masroor Region

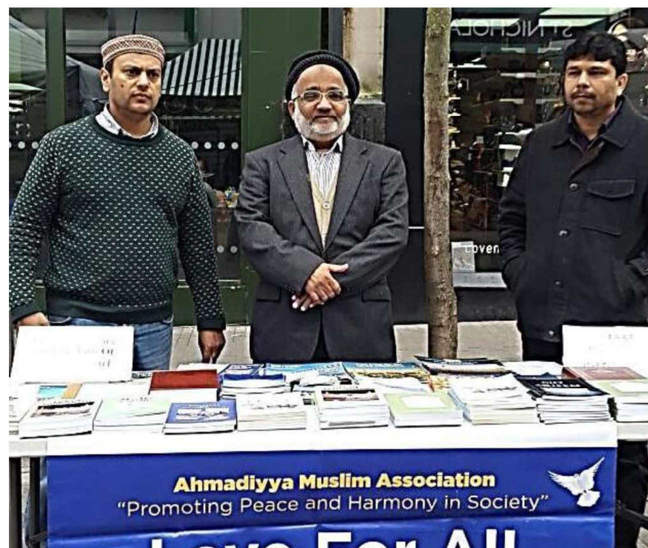
Majlis Malden Manor

Tabligh sitting with neighbours

A Nasir invited his neighbour on the occasion of New Year. Two English women and a Sri Lankan couple joined the party. The present day global situation and the Ahmadiyya Muslim viewpoint, specifically Hudhur's guidelines, were discussed. They showed keen interest.



A view of guests at New Year sitting - Malden Manor



Tabligh Stall – Majlis South Cheam

Majlis Walton-on-Thames

Cheque Presentation to the Mayor of Elmbridge

Majlis Walton-On-Thames arranged a cheque presentation ceremony to Elmbridge Council. A cheque for £1500 was presented to the Mayor's chosen charity, "Sparks". Along with this, the

books "Life of Muhammad ﷺ" and "World Crisis and Pathway to Peace" were presented to the councillors.

The Mayor, Councillor Jan Fuller, whose chosen charity during her Mayoral year is "Sparks", was delighted to receive the cheque. The funds had been raised from charity walk attended by the Mayor in June. The Mayor had already received a £500 cheque thus making a grand total of £2,000 to benefit her chosen charity.

The Mayor said "I am delighted to be supporting "Sparks" during my Mayoral Year. The Ahmadiyya Muslim Community advocates peace, tolerance, love and understanding among followers of different faiths.



Cheque presentation by Majlis Walton-on-Thames

Middlesex Region



Tabligh Stall – Hounslow North

Midland Region



A visitor on the stall of Majlis Birmingham West

Noor Region



Majlis Balham

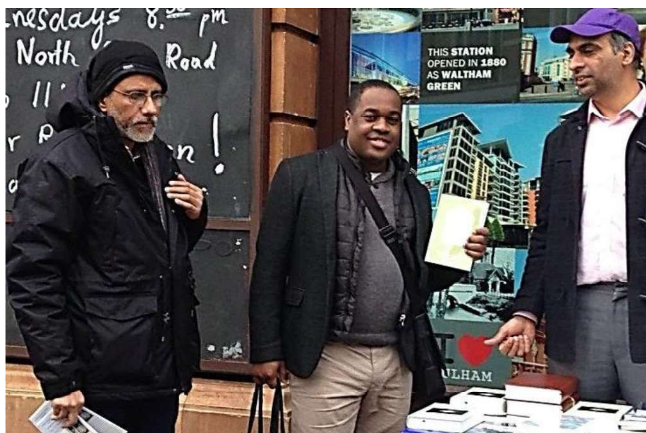
Tabligh Event - January 2016


A guest recording her contact details


Guests on Ziafat - Balham

Majlis arranged a Tabligh session. This event was attended by many guests who were impressed by

the event. Photos of Hadhrat Promised Messiah عليه السلام were displayed on both the male and female sides. Majlis arranged a Tabligh session which was attended by many guests and had a satisfactory effect upon the attendees. Photos of Hadhrat Promised Messiah (as) were displayed on both the male and female sides.



A view of visitors at Tabligh Stall – Majlis Tooting


Another view of Visitors at Tabligh Stall – Majlis Tooting


A view of visitors at Tabligh Stall – Majlis Upper Mitcham

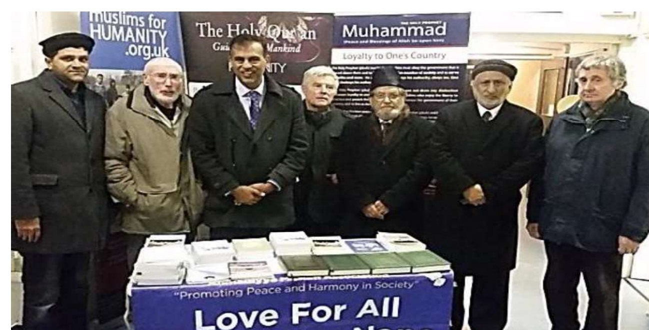


Majlis Wimbledon

New Year Tabligh/Peace Event – January 16th 2016.

Majlis Wimbledon organized a Tabligh-cum-Peace Event on New Year's Eve in the local church. Nearly 400 people were invited through door-to-door invitation distribution.

Feedback from the guests was very positive as two guests said that "such events to promote peace should be held more often". They took copies of the Holy Quran along with "Life of Muhammad ﷺ" and "World Crisis and Pathway to Peace". 12 new contacts were made.



Guests at Tabligh/Peace Event

Send your tabligh reports to

tabligh@ansar.org.uk

Visit

www.ansar.org.uk

North West Region



A view of Tabligh Stall


Another Tabligh stall organised by the Region


Ansãr collecting money for the "Poppy appeal"

South West Region



Majlis Bristol

In January 2016, Zaeem Ansarullah Bristol, Sayed Waseem Ahmad, arranged a sitting with his tabligh contacts. Three people attended.

Current world situation was discussed and the peaceful massage of Islam Ahmadiyyat highlighted.


Guests with the host



Majlis Cardiff

On 24th January 2016, Ansarullah Cardiff organised a Tabligh Stall in Cardiff town centre. Over 100 leaflets and 20 books, including the "World Crisis & Pathway to Peace" were distributed.


Tabligh Stall in Cardiff town centre

One gentleman came to the stall and showed interest in the books. When he was offered a book he said, "I already had read your book Pathway to Peace and actually today I am here to say thank you. That's a great book and a real need of the time."


A visitor of the exhibition

South Region



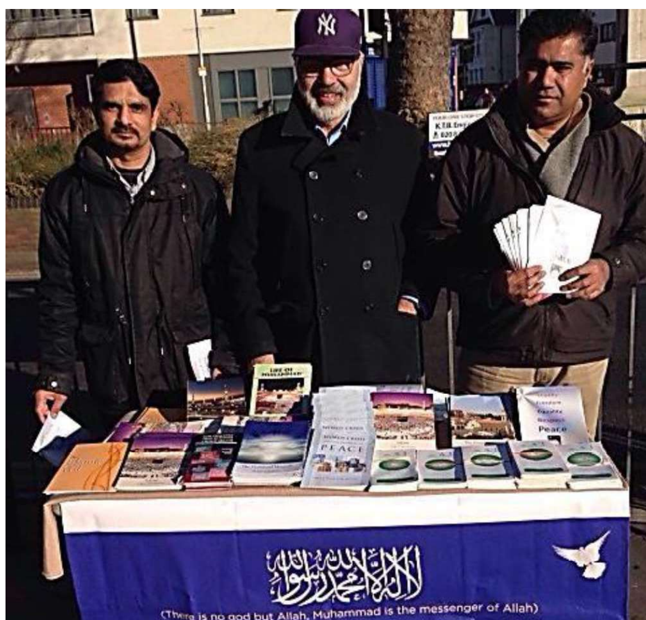
Majlis Norbury



Another view of Qur'an Exhibition



Visitors at Qur'an Exhibition



Tabligh Stall – Thornton Heath

www.lifeofmuhammad.org.uk



Qur'an Exhibition – Thornton Heath

Tabligh Seminar South Region



A view of the proceedings of Ijals

A Tabligh Seminar was organised on Thursday, 4th of February 2016 by Majlis Ansarullah. The numbers of participants were 129. The seminar was presided over by Malik Nasir Ahmad Sahib, Nazim South Region.

After Tilawat and its translation by Salamatullah Nasir Sahib Nazm was recited by Mohammad Asif Chughtai Sahib. Topic of the Seminar was "Seerat un Nabi -ﷺ.

The first speech was by Murrabbi Raza Ahmad Sahib. He explained various aspects of tablighi strategies implemented by Hadhrat Muhammad ﷺ and said that his holy life was an example for us. May Allah enable us to follow his foot steps.

Second speech was delivered by Murabbi Faiz Ahmad Sahib. He narrated various incidents of the Holy Prophet ﷺ in relation to his divine worship and acceptance of his prayers. He also advised members to reap maximum benefits by following his examples.

Speeches were followed by a short question & answer session in relation to the Life of Hadhrat Muhammad ﷺ.

In the end Nazim Sahib South Region thanked all participants and speakers. Murabbi Faiz Ahamd Zahid Sahib led the dua.

Tahir Region



Majlis Peckham

Tabligh Event - February 16, 2016



A view of guests at Tabligh event

Islamabad Region

Donation to the Mayor of Eastleigh Borough Council.

On the 19th February 2016, a delegation of Ansãr visited Eastleigh to present a cheque of £500 to the Mayor's chosen charity. This money was raised during the Charity Walk for Peace 2015.

The presentation was originally requested at the council offices in Basingstoke, but it was then decided by the Mayor to hold this instead at "Hamble Lifeboat" in Southampton. This charity is chosen by the Mayor to benefit from this donation.

The Mayor Jane Welsh was happy to receive the cheque on behalf of "Hamble Lifeboat".

The charity "Hamble Lifeboat" was represented by James Godwin, and Brian Butcher. Both of them were gifted with a bag containing a copy of "The Holy Quran", "Life of Muhammad ﷺ" and "World Crisis and Pathway to Peace".



Presentation of cheque to the Mayor

In order to convey the message of peace to the remaining 44 members of Eastleigh Council who were not present at the occasion, gift packs were handed over to the Mayor Cllr Jane Welsh. The gift pack contained the two books – "Life of Muhammad ﷺ" and "World Crisis and Pathway to Peace". As agreed these books were provided to the Mayor, to distribute afterwards.

Dr Rizwan Khan Regional Nazim introduced the Ahmadiyya Muslim Community and its ongoing charity works. This meeting provided an excellent opportunity to share areas of common interest, as well as furthering the bonds of friendship.

In these pages reports received from the Majalis and Regions are presented. Tabligh reports are compiled by Mr. Rafiq Ahmad and edited by Mr. Afzal Rabbani

Cardiff Mosque

Responsibility to fund the construction of Cardiff Mosque is entrusted to Majlis Ansarullah UK. All Ansar are requested to be a part of this blessed project. JazakAllah